



To my Loving and Dearly Beloved
Christian Friends, in and about

Limerick.

Most Dearly Beloved,

FOR so I can in much Truth call you, notwithstanding my going away from you; it having been my serious Resolution this great while to say, and leave my weary Bones amongst you, and so I may still for ought I know, either through a common Calamity suddenly happening, or by a wonderful hand of Providence afterwards restoring. There were many strange Providences at work, to bring me at first to you from afar, which are tedious to relate (I being at present in no good writing case, besides that writing Letters has been burthenome to me from a child) & have (all things considered) been as mar-
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velously

velously preserved amongst you, especially considering how long we have kept together.

For you (tho it was a great act of self-denial) was I ordained, you have I most dearly (above all People) loved you have I with some care, & much hard study (notwithstanding bodily weakness) Taught, and with you have I comfortably and contentedly lived, and with you could I have died; nothing but want of work amongst you, (not Wages) unless it had come to starving, and the probable likelihood of its continuance should have parted us; but it hath been my resolution of old, rather to wear out than rust out; and it would quickly kill me, to go on in spending Sabbaths as of late I have done; and I suppose the offer of a thousand pound *Per Annum*, to lead such an idle life, would signifie little to me; many offers and invitations have I had elsewhere; yea, to places that might seem at the first blushing to please me, but for your sakes they were in vain, and took me up few thoughts. The World (through mercy), hath not hitherto been a prevailing temptation to me, but I dare not engage that it never shall.

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The World neither brought me hither, nor kept me here, nor the want of it sends me away; for *I* am taking the most likely way (according to outward appearance) to go from the comforts of it, being besides every way unfit for so great an undertaking: but Oh the sweetness of Christian Gospel Liberties, though in a Wilderness! is not Communion with God, and his People, in Gospel Ordinances worth venturing by Land or Sea? Yes verily.

Though the Providence of God hath singled me out of the whole Kingdom, and thrust me from poor *Lymerick*, (which *I* most dearly love, and shall *I* fear sinfullyanker after) yet *I* have already made many liars, both of seeming friends and open enemies, who often both to my face and behind my back, said, *I* would make but a short stay in *Lymerick*; yet you see though other worthy men, even in times of peace, left you, yet notwithstanding troubles at my first coming, and all along, it hath been my desire, and full design, to stay as long as you have any thing for me to do.

Indeed *I* know in many cases, it is a Minister's

nisters duty to stay with a people, (as many in these Nations will, I blame them not for it) though there may be no present work for him, when there is some comfortable probabilities, that the Clouds will flie away after a while; but when I see (in an ordinary way) a Deluge unavoidably coming, and God upon his way, who hath already done *Terrible Things in Righteousness* and is going on throughly to purge his Floor. I say, whilst I see and believe this, how far it is my duty (especially considering those circumstances I lye under, which in divers particulars, none other in the Kingdom doth, which I now name not) only to stay, to do nothing for you more or less except to be a witness of your Trouble as well as my own, whilst I might (at least for a while) be of use elsewhere: I leave to serious and impartial minds to consider.

There ever hath been, and I suppose will be different apprehensions amongst all men about Removes. It being indeed in it self one of the hardest things in the world, for a man to know where God would have him be; however, there is comfort in this, that if any, whether Minister or People, do in an

dark and difficult case or undertaking; use
all Gods appointed means seriously and sin-
cerely, in order to the knowing of his mind,
and the duly approving their hearts to him
all along in what they do, they may confi-
dently on good grounds expect one of these
two things, viz.

1. Either that God will most graciously
sensibly lead them into the way of truth.
Or else,

2. If through blindness or weakness they
should miss it, God will certainly forgive
them. I am singled out by Providence, and
once more in my sickly age turned into
the wide world, I hope not to shift for my-
self, *for the Earth is the Lords and the fulness*
thereof. I was cast upon him when a Child,
and hope all things shall work [together]
for good.

I have peace in what I have done, what-
ever constructions at home or abroad may
be put upon it by godly and learned men,
whose judgment I much reverence, and
whose Books I am not worthy to carry af-
ter them; for I am at present wholly laid
by the walls as useless, and likely so to be.
Besides, I know God hath many Servants,

and variety of work for them; some are resolved to stand, yea to ly by it. (*I blame them not, but suppose it is their duty*) God very likely intending himself glory by their sufferings, others are inclined to remove (all doors of usefulness, not only being shut but bolted) God having work for them elsewhere: an instance of which you have in these two Disciples, *Peter and John*, Joh 21.18,19;20,21, *verses*, *Peter* was told by Christ he must suffer, which was the work he was to mind: but he asking Christ *what should become of John*, met with a sharp reproof from Christ, telling him, *what was that to him?* Christ is both infinitely wise, good and soveraign.

Let all of us, both you and us, see well to our end, either in staying by the stuff (worldliness and presumption being sometimes at the bottom) or in plucking up the stakes in order to a remove: for I would not willingly remove either,

1. From novelty, for I am not naturally disposed that way; or,
2. From the bare example of others, for they are but few to encourage me: nor,
3. From discontent with my place work,

are or want of wages: nor,

4. From Cowardize and carnal Fears of trouble, for I expect them wherever I go: Nor,

5. Lastly (Though many more might be named) For vain hopes of profits and preferments: I steer not a course that promiseth that: but in a word (next to the glory of God) I would remove.

1 That I might be a little useful the latter part of my days for the good, of Souls.

And 2. That I might enjoy God in his pure Ordinances, though but for a while.

3. and Lastly, That I might be kept from soul-pollution: all which things are not so weighed by the Professors of this age as I think they ought: for some (nay very many) can be contented to live without the Gospel, and the pure Ordinances of it, having lived so many years before without it; and not only so, but they can fall into a compliance with their Neighbours in point of Worship; which some I know of cannot do. I do my (dear souls) beseech you in the Lord, to look well to your Worship, and to your walking; be nothing like this Generation in either of them.

Now at parting (my dear hearts) in reflecting and looking back : I have some comfort as to three things, though as they lye strictly betwixt God and my own soul, I have cause enough of shame and confusion of face. And the first is,

1. As to twelve years liberty past, that in some measure *I* have in season, and out of season, revealed unto you the whole counsel of God, to the outmost of my poor ability, the salvation of all your souls. I have earnestly prayed, longed, and laboured for, and am sorry I am forced to leave so many souls in a natural estate, as I found them, and so many half beginnings, that I fear will come to nothing: *O Lord, undertake for them, and send whom thou wilt send, for the perfecting of them: I could say much more, but I forbear, yet hope in God I am free from the blood of Souls.* And,

2. *I have comfort in the latter end of my time, when my liberty was daily threatned, in that I used all the means I well could with a good conscience for the prolonging of it; yea, though I was reproached for it, as if it was done out of cowardize and fear of a Prison, when alas, it was only out of true*

re- true love to you my dearest Friends having
me a mind to be of use to you any way, tho
ey never so obscurely in private, rather than be
ul, laid aside as an useless vessel; which made me
si- sometimes charge some of you, wisely to
in husband your Liberties; for if nothing were
ea- to be done, neither in publick nor private,
of in Prison nor out, I would be gone. Then,
he 3. When I was in Prison, and my publick
ly liberty quite gone, I have comfort in two
m things.

1. In the forwardness of my very soul,
and well-pleasedness in seeing you, and
ny Preaching to you once every day (though
to at Deaths Door, being sick most of the
nd time) much rather than in being at my own
af comfortable home, where that Liberty
e would not be granted me.

2. In that I used all means possible for the
y recovering of my liberty again, which in
l, former times succeeded, but now came all to
d nothing: what shall I say? it was the Lord:
g those I too much leaned to, brake under me,
; and wholly disappointed me, so that at last
r I was forced to this unhappy choice, either to
f remain a sickly, useless Prisoner, or to with-
e draw from them that I most dearly love.
But though it be one of the saddest Provi-

dences that ever I met with, and hath almost cost me my life; yet *I* would say, *the will of the Lord be done*. Give me leave now in a word (for *I* am quite tired already) to do these five things, viz. *to beg of you, to advise you, to thank you, to pray for you, and to bless you in the Name of the Lord.*

1. In the first place, let me beg of you, and that for my self, often have *I* begged of you for your selves, that you would be reconciled to God in Christ, using all Arguments for that purpose; but that day is over, and the night is come upon poor *Lymrick*: but now at last *I* beg for my self no outward thing, but these two things, viz. your pardon and your prayers.

1. Your pardon, i. e. of whatever you have seen amiss in me at any time, in any place, or upon any occasion whatsoever; poor Ministers are subject to like passions as others are: *I* have not been so exemplary as *I* ought to be, though *I* bless God it hath been my daily Prayer, and care, in some measure to adorn the Doctrine of Jesus Christ my Saviour in all things: but alas, we infinitely fall short of our glorious pattern. Oh my dear Souls, set the Lord Jesus Christ before you alwayes, and walk as he walked; whatever

ever good things you have learned, received, heard or seen, in me, do, and then the God of peace shall be with you: whatever good word have been dropt to you in publick or private, whatever Rules, Motives, Comforts; whatever Sabbath-discourses, Funeral-Sermons, or Sacramental Speeches you have heard, I beg you treasure them up and suffer them to dwell richly in you: but whatever evil or weakness you have seen in me, let it be buried from our practice for ever; only so far follow me as I have followed Christ. I do desire to humble my self before God and you his People, and do heartily beg the mercy of God in Jesus Christ for all my miscarriages. My poor sickly body hath sometimes stood in the way of some duties towards you, which yet otherwise I should have delighted in. Pardon and excuse my sudden anger sometimes, it was rather seeming than real; and when real, it was nothing but a concernedness for you & your liberties, which I saw were forfeited and a going, by our secure and negligent and unworthy attending and walking.

2. I beg your Prayers; let not that Plough stand still, in Closet, Family, Night nor Day, whatever doth besides. Brethren pray for us,
the

the ablest Minister may be, and daily is beholden to the poor breathings of the meanest Reliever. I know my dear Brethren, I know that you can pray, blessed be God for it; Oh, fail me not: pray I may be sensibly and thoroughly sanctified in soul, body and spirit; pray I may be thoroughly emptied out of my self (for I find it very hard) pray that God would in a special manner be with me both by Land, and Sea, and make me a rich mercy where-ever the soles of my feet may tread; pray that God would direct me, incline me to, enable me, and own me in whatever may be his blessed will and pleasure; pray I may be fitted for long and suffering, and be made and kept faithful to death; Oh! strive together with me in your Prayers; pray I may be delivered from them that may not believe in America; that I may find an open, and effectual door there, yet before I dye: That I may be accepted of God, and the Saints; Oh! what a mercy is Prayer; the thickest walls, the broadest Seas cannot hinder the mutual visits of our Prayers: though we may never meet more betwixt these old pleasant walls of the Abby (which grieves my very soul, to turn my back on) yet let us often meet at the Throne of Grace, and you may be sure of, and

reckon

reckon on my poor Prayers : I doubt not, but where I ride, where I lie, when I stand to preach or kneel to pray, will testifie how much my Soul loved Limerick.

2. *Let me now Advise you, and though in a few Particulars, yet especially in the first place :*

1. *Make your Calling and Election sure:* Oh, my dearly Beloved, see to a saving work of Grace upon your own heart, make sure work for Heaven. If there be a flaw in your chusing of God, and closing with Christ, you are lost for ever. You may be assured of this, from the experience of your *poor Minister*, who hath often waited on you with the glad tidings of the *Son of God*; that it is no easie matter to be a *Christian*: True Religion lies in nothing short of Christ living, breathing, fighting, conquering and reigning in the Soul. I must not enlarge here, I refer you to the many thousand serious, sweet and searching Truths you have heard: Oh, read, remember and practice them, and read them one to another. That which is the ruin of thousands (as one well saith) of *Professors*, is first an imperfect work of the Law, producing only some fears and

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Affections; then afterwards an imperfect work of the Gospel, producing some imperfect hopes and joyes; but all this while they are not humbled at their very heart, nor emptied out of themselves: they do not see Sin, nor believe in Christ after a saving manner; Oh my Dear People! give the infinite God no rest night nor day, till you find sin an intolerable burthen, and be brought to a full rest, & satisfaction in Christ, living upon Christ only, wholly and alwayes. Most under the Gospel are convinced, but not humbled, they know every thing, & can talk of any thing, but feel little or nothing with life and power upon their Souls, many seem to be burthened with the sence of their sin and misery; but yet can bear it, and are contented to live without deliverance from it; Oh, get from under the old Covenant, come from under *Adams Covenant*; take heed of fetching life and comfort to your Spirit at any time, by any thing besides Faith in the blood and promise of Christ; let Faith, Love, and a spirit of Gospel Obedience do all you have to perform: *I* beg that you in whose hands these Lines may come, would be at the pains

to tell the men and women, that formerly attended on my Ministry, and their Families one by one, that *I* do most earnestly beg ; nay, most seriously Charge you and them, that not one of you venture to meet me at the last day in a state of Nature : Oh let me see you smiling in that day ; Oh, let me find you my Joy and Crown then, very likely when *I* now part with you, *I* shall never meet you more in this World ; Oh fare ye well my dearest hearts, till the morning of the Resurrection. The good Lord grant us a merry meeting beyond the Grave. *I* then advise, charge, and take my leave, my last leave of those eight sorts of Persons.

I. You *Rich* and *Worldly Persons*, in and about *Lymerick* ; *I* take my leave of you, begging you would yet lay up your Treasure above, cease from things below, do every thing with an eye to Eternity ; look on all things as you would when dying : beware of the unlawful use of lawful things, what you love most, fear it most ; if any man love the World, &c. Do Gods Promises, or Mens Bargains favour most with you ? come let me meet you
wealthy.

wealthy at the last Day. Many have wealth without weal. Write small gains on all your Prosperity: where there is much Labour, with checks of Conscience, Gods curse is all the portion you can look for. Oh turn your faces upward, heaven-ward, drive a Trade for another World, and if you do it in good earnest, and do not find it a better Trade than toying in the World, then send your curse after me.

2. You that are poor and low in the World, in and about *Limerick*; I take my leave of you: do not you meet me out of Christ at the Resurrection of the Dead. I am sorry *I* cannot come at you to speak, but *I* have often done it already: Grow rich towards God, rich in Faith; let not cares for your Body sink your Soul. Oh, the worth of your poor Soul! though you are not worth the ground you go on: the *Poor receive the Gospel*, how is it, that you have slighted and lost it? Christ in the Parable compels the poor to come in, why have you stood out all the twelve years? You have time for every thing, though poor, and yet can find no time to make your peace with God in, and to live in Divine Com-

th communion. Know God is no respecter of
 ur persons. Beware of two Hells, one here,
 r, and another hereafter: it is not lack of mo-
 is ney, time or trade, or any such thing that
 rn damns men, but lack of saving-Grace. I
 a would not have thee damned *poor man*. Oh
 it lift up thy eyes and enquire after Christ, and
 et- eternal things: once more I take my leave
 ent of thee; the *Lord* grant I may bless thy
 happy *End* at last.

he 3. You Old Men and Women of the
 ny Congregation, I take my leave of you, tho'
 of fore against my heart; do not venture (I
 I charge you) to appear at last without a sa-
 lk, ving work of Grace: you I have spoken to,
 ow alas! how much labouring in vain is a-
 not mongst Ministers: you are dropping into
 Oh, your Graves; you must quickly know (and
 ou but fully) what you have often heard in
 he that old Abby; Oh, *come in at last, better*
 ou *late than never*; become *Old Disciples*: take
 Pa- heed of *Thy* *Sins* in *Old Age*; watch a-
 hy gainst the evils of *Old Age*, which are many;
 s? or now I have not time to name them;
 or, you have had time to prepare experiences,
 ur are they ready? can you hope (on good
 ne ground:) to look God in the face, when
 m-

the breath is gone out of your body. Oh, throw not away *Old Age* after *Youth*; lay hold on Christ: you know there came in one at the eleventh hour, and one saved on the Cross, who knows what free Grace may yet do for you: Farewel *Old Man*, let me see thee well at last. If I were to stay here yet our being together would be short, for you are *Old* and I am sickly.

4. You *Young Men and Women*, I now take leave of you, at your peril; let me not see one of you out of Christ at last; if you do, know, your blood is upon your own soul; for unto you frequently and solemnly have I spoken: you have *I* Catechised, and Expounded it too, and prayed for. I now say nothing, but refer you to the many Sermons on *Eccles. 12. 1.* I have (through mercy) prevailed with many such to turn to God, and they never repented it: but I am sorry I must leave so many unconverted young Folks behind me, in such a day of vile Examples as this is, but I can't help it; the Lord pity you: thou hast had a day on which depended eternal life, what hast thou done with it? as sure as God liveth, thy *Day* will be thy death and devil. That which

which thou now takes in with joy shall be cast out again with groans, and breakings of heart : Oh what might thou now have been possessor of, if thou hadst well husbanded thy youthful day : the Lord bring to remembrance by his Holy Spirit, *Old Sermons* for thy *Conversion* and *Humiliation* ; for now *I* must say no more, *I* leave thee to thy Judge

5. You Convinced Unconverted Ones about *Limbrick* : you that are almost persuaded to be *Christians* ; that are Cakes not turned ; I do (with an aking heart) take my leave of you : Oh what will become of you through all eternity ! can you ? will you ? dare you meet me at Gods Tribunal in that old, carnal, cursed Estate, that *I* now leave you in, notwithstanding many hopeful convictions : *I* do in the Name of the great God, as a Minister of the Gospel, charge you not to do it : how have these abounded of in *Limbrick* which hath argued Gods presence in his Ordinances : how many have gone out of the *Abby* doors fully convinced & resolved for a godly life, but yet taken off afterward : Oh this cursed diversion is the damnation of thousands : there were many

of my knowledg, that durst not attend in
 that place, being afraid of their own trou-
 ble; but alas, they are never like to be dis-
 turbed in their carnal security any more by
 me. Oh, what a Preacher will they meet
 with at Death and Judgment! how many
 of my Congregation had lusts too strong
 for their light, and corruptions for their
 convictions: what shall I say or do for them
 that have light but no life; that goes to Hell
 just by Heaven: that have been near to the
 Kingdom of Heaven, yet fall far short of it:
 Know, that God by his Spirit hath waited
 on you, and wooed you, both in the heat
 of the day, and the wet of the night; how
 wilt thou ever bear the remembrance of
 those thousands of sweet and serious Truths
 that thou hast sat long under, and been often
 affected and well pleased with, though still
 to no purpose to this day; after a while it
 will be in vain to cry, call time again, or my
 poor sickly Minister again, who hath often
 intreated me with all manner of words to
 be saved: know there hath been a Prophet
 amongst you; Oh bring it to some issue, yet
 it is not too late; your conversion will yet
 prevent your condemnation: come seriously
 to

to it, either to receive or reject Christ : it grieves me to think how many hopeful beginnings will (by this angry Providence) come to nothing, that might (in time) be something. *I* fear you will grow asleep under the present Preaching, and if Satan should have a Commission from God to rock you, then you are lost for ever. *I* forget my self, *I* must say no more to you, if thou miscarriest, know, *I* gave thee warning : Oh that *I* could breath life into you ; *the Lord God do it for these miserable Souls.*

6. You the poor doubting and disponding Souls of my flock, *I* must take leave of you, and that goes most near unto me. *It's* true, mostly *I* had to do with others in my publick Ministry, conversion rather than consolation being the *work I* levelled at : but yet, you have frequently met with words of comfort, and sweet baits in your way home. *I* beg you would get these Sermons read to you, that became food to your Faith and Comfort. You know *I* Preached an hundred and ten Sermons on the Covenant of Grace, for your Information and Consolation ; get them read : there

can be no comfort got or kept with^{out} good understanding of, and settled meditation upon the rich, free and well ordered Covenant: Oh call to mind those many Sermons at dayes of Prayer, and Speeches at the Lords Table. When *I* set my self to incourage you in the wayes of God, and to answer your Cases of Conscience. You must now take a little pains to rub up your memories, for *I* cannot repeat old Truths, nor press new ones; *I* have run out beyond bounds already: alas, what will you do my poor afflicted Souls? you ly near my heart; who shall now comfort you, when he that first wounded you is so far from you? The Lord Jesus Christ himself send the great Comforter, and that to abide with you for ever: *I* hope he will now do it himself, and none can comfort like him, indeed none but him: but *I* hope Jesus Christ will not leave you comfortless, but come to you, though you now cry out, the Comforter that should relieve your soul is far from you: *The good Lord raise up some Barnabas, some Sen of Consolation for you.* Though my door hath been ever open, night and day, to receive your Soul-complaints; yet know, Gods will not be shut. Ah my

poor hearts ! look off from poor man, whose breath is in his nostrils, and look up to and pour out your complaints before your heavenly Father, sitting on the Throne of Grace more freely and frequently than ever. Be of good cheer I hope we shall have a good meeting another day, where all tears shall be wiped away : the lesser comfort you have now, I hope the more lies in Bank for you at death : Look continually to Jesus, the Author and finisher of your Faith : live and dye waiting : be not cast down ; if you have dealt faithfully with me in opening of your case (as I have good reason to think you have) I am fully persuaded you shall do well, and dye in peace. Take heed of Unbelief, and give God the glory of what he hath done for you. I must stop my pen : Farewel, my poor afflicted People, I leave you with that Shepherd in *Isai.* 40. 11.

7. As for you Careless and Prophane Lymbricians, I have nothing more to say to you, than bid you Farewel ; for I suppose this Letter may not fall into your hands : I am now incapacitated of treating with you about eternal things. Once I had an opportunity publickly to do it ; and you know I

did it in season, and out ; making it my day-
 ly business to deal with *poor, careless sinners*,
 chusing rather to convert one sinner, than
 comfort ten Saints. Conversion hath been
 the business of my life these twenty years :
 by Conversion I do not murthering men
 to an Opinion, but from darkness to light,
 and from the power of Satan to God. You
 have often heard me say, *That I had rather*
turn one to Jesus Christ than ten to my Opinion:
 but *I* have done with intreating, beseeching,
 pressing and compelling of you ; *I* leave
 you to him that made you, who is wise in
 heart, and mighty in strength. *If I* should
 charge you not to meet me out of Christ, it
 may be you would laugh at me : but *I* do
 solemnly charge you not to do it, and let
 them laugh that wins. You must in good
 earnest betake your self to the love, and
 practice of a godly life, in order to eternal
 life, or be damned for ever ; and remember
I told you so. If God should (after my de-
 parture) open any of your eyes, you may
 come to long for those helps that now you
 have loathed : *I* do beseech you by the ex-
 cellency of God, the preciousness of Christ,
 the Glories of Heaven, the beauties of Ho-
 lineſs

linefs, the unfpeakable worth of a Soul, and the confounding amazements of the damned; that you open your eyes, bethink your selves, and cry to God for mercy whileft it may be had: If you will not, this Paper, and the Writer fhall rife up in judgment againft you. Farewel Carelefs Sinners, Farewel unkind and perfecuting Neighbours: who have forbidden me to fpeak to the *Gentiles* whereby they might be faved, that have been very unneighbourly to him that never meant nor did you hurt, but have ftudied alwayes of doing you good. *I forgive you,* the Lord firft give you Repentance, and then forgiveness.

8. And laftly, You *Upright and Sound-hearted Souls*, *I* take my leave of you: you will perfevere through Grace to the end: you are my joy now, and will be my crown hereafter; be not difcouraged at this evil day, you fhall do well in fpite of all oppofition. Oh make it your great bufinefs, to pleafe God, and honour him in that place and ftation he hath fet you; whether old or young, rich or poor, Husband or Wife, Parent or Child, Mafter or Servant: be good in your Relation; for he that is not good in
his

his place, is good for nothing; though you are upright and past the worst, yet walk with a holy jealousy over your selves: be not contented with a little Grace, but let it be your daily ambition to grow in Grace: let not the Name of God suffer at any time through you: Remember what was said on *2 Tim. 2. 19.* are you indeed upright, you have cause to be thankful; for God hath done more for you than thousands: it grieves me to see how many amongst us carries the plain marks of unsoundness, even under a talking Profession: some giving way to the love and immoderate pursuit of worldly things, and others taking to themselves a godless liberty, as to strong Drink spending much precious time amongst vile, vain men, to the dishonour of God, and their own certain and eternal undoing. *O Lord, gather not my soul with Sinners:* hold up your heads you upright-hearted men, your Redemption is nigh: Oh, it's not to tell what is laid up for us against the time we meet next; *eye hath not seen, &c.* though we part now, we shall meet again, and never part, but be for ever with the Lord: nay we shall know each other in Heaven, and be filled with all the
ful-

fulness of God: let all the Clouds that now hang over your head make you only mind your home, and mend your pace: know there is good and comfort to be got out of the worst of conditions; you may be assured (you upright hearts) affliction or suffering shall either miss you or mend you: but I forget my self, I must take leave, *The Lord guid you by his counsel till he bring you to glory.*

I have done with the first Advice; the rest I will but name: I only say this before I come to them, that if I had opportunity and liberty to have preached my Farewel Sermon, it would have been from those words, in 2 Cor. 13. 11. I would have spoken especially to that four-fold Exhortation that is in them, passing by other things in it as a constraining compellation, *viz.* [Brethren] and a brief Conclusion [Finally] and a heart-breaking valediction [Farewel] and a hearty benediction [That the God of Love and peace might be with them] nay a rich Promise [he shall be with you.] The first Exhortation is to be perfect, and that you ought to press after perfection all you can, if

if a little of any thing will serve turn, it is a sign you are not right; to be perfect signifies to peice again; and so do you when ever you fall out with God, Conscience, or the people of God. Oh peice again; The next Exhortation in that Text is, to be of good comfort; the third is to be of one mind, but it must be a *good mind*: and the last Exhortation is, to live in peace. But I have no time to hint further at that Text; Oh read it often over for my sake. So much for the first Advice,

2. I advise you to be deeply humbled under, and affected with this dark and dismal dispensation under which you lie at present; for you are the first in this Kingdom (or at least the part of it) that are gone into captivity, which is an aggravation of your trouble; though every persecution must begin somewhere, I could wish we might be the last, as we are the first: but it's to be feared it will not be, but rather the beginning of sorrows. This is a very angry Dispensation, let men make as light of it as they will. Oh that Jesus Christ (who alone can) would take up this quarrel, Deep Humiliation,
Self

Self and Soul-abasement is your present and most proper work; Oh buckle close to that work, God *calls you too*: your Sun is gone down at *noon* (*i. e.* when *you least looked for it*) God hath turned all your *Songs* into Lamentations, *and your Feasts into Mourning*, and yet there is worse news in the verses after, as you may see in *Amos 8. 9, 10, 11, 12*. Certainly God sees something, nay many things eminently amiss amongst us, that makes him proceed thus against us: Oh what hath sin brought us to? let us search our selves, one by one, and see wherefore it is that God contendeth with us: let us every one put away his own sin. I say to you as once God said, *Put off your Ornaments that I may know what to do unto you*. I am afraid it is almost forgotten already, and no small mischief will happen upon that forgetfulness. *Oh Lord, pour out a spirit of deep humiliation and mourning upon poor Limbrick, for it hath most heavily sinned against thee*: you are as sure to have your opportunities mentioned to you in Eternity, with Joy or Sorrow, as ever you saw the Sun shine.

3. I seriously advise you, to prepare, and
lay

lay in for sore, and sinking Sufferings: I expect them wherever I go, and I think you have reason also. I desire not to go from trouble: for whither shall I fly from God's Presence? but I desire to go for work, having none here; and to be better fitted for trouble when it comes: I say little to this, I refer you to the many Sermons of late: I have hitherto proved a true Prophet; but should be glad for your sakes, if free-grace would make me a liar as to that heavy Cloud, which is hanging over these Nations, as once he made Jonah as to Nineveh.

I say once more lay in, and that in good earnest, for Suffering Times, for they will, if not most certainly, yet most probably come: put not away the Evil Day: Security hath almost undone us already: Sore Exercises are at the Door: Oh! keep your souls in an undisturbed expectation of Suffering: it is an easie thing for men to speak light of suffering; but when they indeed come, if God give not Suffering Grace, on suffering ground: there will be nothing but Denying, and Betraying the Lord Jesus Christ: Oh! be fast and faithful to God this evil day: my soul Trembles at what I see this sad hour of Temptation will produce on thousands of

Pro-

Professors : how will they fall like Leaves in
 Autumn ? for though men live by a form of
 Godliness, they cannot suffer, nor dye by it, I
 see the beginnings of a fearfull alteration in
 this place already : not only as to mens Wor-
 ship, but their walking : some are growing loose
 already : Oh that I had the wings of a Dove,
 that I might quickly be at rest, from seeing
 that Security, careless walking, forgetfulness of
 God, neglect of Duty, immoderate minding
 the world, frequent^{ing} vain Company, Tipling,
 prating, unprofitable talking ; with many more
 evils, that might be named ; which are here
 covering the face of Limbrick. I only say,
 That if your Foundation be not well laid on
 Christ, only in deep humiliation, you will never
 stand : I refer you to those few Directions I
 gave you, how to dye safely, though suddenly ;
 I confess your troubles, i. e. the thoughts of
 them, have much more affected me, than my
 own ; but upon better consideration I am qui-
 eted, because I think but few will hazard any
 thing for Christ, his Gospel, and a good Consci-
 ence, but do what men desires them ; we are
 reaping the fruit of our vain attendances :
 now wrath bath it's day, and your mirth it's
 night.

4. I advise you to a serious, constant, and punctual observation of the Lords Day, the Christian Sabbath: be found in the duties of it: watch your thoughts, words, and wa^s that Day. I fear the want of this, hath had an hand in our Sufferings: Professors do not rule their tongues on the Sabbath as the Puritans of old did: you might do well to repeat old Sermons: and call in others for their edification, especially the weaker sort; for some cannot read, Oh invite them, and help them all you can: many of you took Notes, let them not lye by you rusting: but some in one place, and some in another; be doing all the good you can: Oh, abound in Closet and Family Duties, give God his twenty four hours; know it is Sacriledg to meddle with any part of it: make busi^{ness} with your own things, and not ~~with~~ God: by repeating and praying one with another on the Lords day, lest the Sabbath be forgot in the future. I might say many things as ^{to} this: but for many reasons forbear it. I refer you to what I have said lately to it, from John 20. 19. The Lord God of Sabbaths so sanctifie every one of you, that you may sanctifie his day, and his will every day; so as God may have glory, and the comfort at last, and every body c

about you ; let God say *Amen.*

5. I advise you in case peace and liberty in other places be continued, that you do not content your selves without the Gospel : Oh, the worth of the Gospel ! if there be any thing under Heaven to be valued, its the dearly purchased Gospel of Jesus Christ. I can never tell you (though I should set my self to it) what the worth of a learned, godly, plain, powerful and exemplary Ministry is : Oh, what a sweet thing is communion with God, and with his People in pure Ordinances ! Oh, how vile must Sin needs be, that hath a main hand in sending away the Gospel ! Men are naked without the Gospel, it is the glory of any place : Oh the Curses that follow its removal ! I beg you would be concerned in this particular ; you were too much formerly contented without it, let it be so no more. I was brought hither after a wonderful sort (all things considered) and my removal is not without a wonder. Some godly young man might be had, whose charge is small, and might be less taken notice of than I was.

O Lord, take not away thy Spirit from Imerick, but restore thy precious Gospel to it, lest it sleep the sleep of death: Oh the temporal, spiritual and eternal plagues that fill up the room of a removed Gospel!

6. I advise you not to be strangers one to another: this hath been an old fault all along notwithstanding my many publick (especially private) Admonitions to the contrary See one another, Pray one with and for another: you may without hazard (I hope) keep dayes of Prayer together. Shall these fail and come to nothing? God forbid. Be stirring up one another, be glad to see each other, and be useful one to another, both to Soul and Body as there is occasion. Away with this strangeness and selfishness; let your communion be profitable. It grieves me to think that you here, that have heard together, nay prayed and sat down at the Lords Table together, should grow meer strangers one to another, as I greatly fear you will. I can do no more than wish you to your duty: the Lord unite your hearts to himself, and one to

to another, causing you to live in peace and
 Oneness of mind, that the God of love and
 peace may dwell amongst you.

7. And lastly, I advise you to beware of
 seducers and Errors: Remember *Acts 20.*
 9. Keep close to your Bibles; to the
 Law and to the Testimony when any thing
 started: Beware of such as cry up the
 light within, shun their Books, and all un-
 necessary communion with them, pitting
 their being out of the way. I might say
 more here, but a word is enough to the wise.
 I might without blushing say, as *Gal. 1.9.*
 Beware of any Doctrine that makes Christ
 the favourer of sin, or man the Saviour of
 himself.

But I have done with Advising you
we on to the next :

3. Give me leave to thank you: I thank
 you for all your care and love from first to
 last. I thank you for your great importu-
 nity for my settling amongst you, when
 you were acquainted with me by my provi-

dential passing through the Town. I thank you for your kind receiving me at first, notwithstanding my great bodily weakness, and soul unworthiness. I may in some measure say; as *Gal. 4. 14. that my temptation that was in my flesh you rejected not, but received me as an Angel of God.* I thank you for your serious, cheerful and constant attending upon my Ministry: and for your care, kindness and tenderness in my sicknesses. I thank you for your ready compliance with me in any lawful thing that at any time I desired of you; and for your standing by me to the outmost of your power in those many troubles and trials that I have met with from first to last. I thank you for your kind Tokens in secret, for your loading my cause in publick, and excusing my weakness as you had occasion. I do most heartily thank every one, any one in City or Country that ever did me any kindness less or more, by word or deed. I thank any that would hear me, and I more thank them that did heed me, and I thank them yet more that I did any saving good as a Nurse, but most of all them that got their

their first saving good from me. *I* hope whether *I* be your Nurse or your Father, you will not forget to love and pray for me, though at a great distance. Lastly *I* thank you for your desire of my longer continuance with you: the Lord supply you better; *I* have already acquainted you with the grounds of my removing. In one word, *I* thank God for your love, and heartily pray it may be returned manifold into the bosome of you and yours.

4. Give me leave to pray for you; As for this *I* shall say little; *I* hope that Study of mine may bear witness for my concernedness for you. You may guess at my Prayers in secret (*i. e.* as to what *I* prayed for) by what you have known in publick and private. *I* pray you may be filled with all the fulness of God: that you may know the love of Christ which passeth knowledge. Oh that you may be filled with the knowledge of his will, and may walk worthy of the Lord to all well-pleasing, being fruitful in every good work, strengthened with all might, according to his glorious power,

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unto

unto all patience and long-suffering with joyfulness. Oh that you may be made meet to be partakers of the inheritance of the Saints in light, and may at last have an abundant enterance into the everlasting Kingdome of God. The good Lord make all Grace abound toward you, that you alwayes having al sufficiency in all things, may abound to every good work. The Lord sanctifie you wholly, in Soul, Body and Spirit, and grant I may at last see you every one presented without spot, or blemish, or any such thing before the Father, with exceeding joy.

Now when I am taking leave of all, bidding Farewel to Sabbaths, Sacraments Lectures, dayes of Prayer, and Expoundings, and catechisings; saying Farewel to my Relations and Friends in *England, Dublin and Limerick*: Farewel to my Study, and that old Abby, &c.

I do most cordially pray that you all may Farewel in your Bodies, but especially in your Souls. Oh, that you may
Farewel

with Farewel in your Basket and Store, in your
 made Children, Servants and Neighbours: the
 ance Lord grant you may Farewel in your Trade
 last and Traffick, especially Heaven-ward. Oh
 ver- that you may Farewel in Prosperity and Ad-
 ord- versity, in all your desertions and afflictions.
 that I wish your welfare at home and abroad, by
 all night or day, in a single or married condi-
 rk. tion, by Land or Sea, at Bed or Board. Oh
 oul, that you may Farewel in the troubles of
 see life and pangs of death; and at your so-
 ot, lemn appearing at Judgment. Oh that
 he you may Farewel both in time, and through
 all Eternity. Yea, let mine Enemies Farewel
 for ever, thorough true Repentance and sa-
 ving Grace, givento them now; So be it,
 my heart saith *Amen*.

5. And lastly, Let me bless you, and
 that in the Name of the Lord: seeing Jesus
 Christ (the great Head of His Church)
 hath impowred Ministers so to do. Now
 the Lord bless you, and keep you; and the
 Lord make His face shine on you, and be
 gracious to you: the Lord lift up the light
 of his countenance upon you, and give you

peace. Our Lord Jesus Christ himself, and God even our Father, which hath loved us, and given us everlasting Consolation and good hope through Grace, comfort your heart, and stablish you in every good word and work. The God of peace that brought again from the dead *our* Lord Jesus Christ, the great Shepherd of the Sheep, through the blood of the everlasting Covenant, make you perfect in every good work, to do his Will; working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever. Now the Grace of our Lord Jesus Christ, the love of God the Father, the sweet and comfortable Fellowship of the Holy Ghost, be with you all now, and evermore, *Amen* and *Amen*.

*Thus Prayes your very Affectionate and
greatly Afflicted Minister for you
All, and will (through Grace) hold
on so to do, whilest*

John Bailly.

May. 8. 1684.





Postscript.

I Present You (my dear and much endeared Friends) with this small Token and Legacy of my Love, hoping it will not only meet with a kind Reception, but a Christian Improvement amongst you. It was but very lately I put pen to paper, having many Debates within my self whether I should do thus or no, not knowing what Construction might be put upon it, either by Friends or Foes: but my strong Affection to you would not suffer me to be silent, and when I had begun, the same Affection would not suffer me to be short; for I fully designed only half a Sheet, but

Postscript.

but writing to you the People of my Love it roundly run without stop or stay to this length: and at last in much peremptoriness I forced my self to conclude, resolving it should look nothing like a Book (though with much ease it might) but like it self, viz. a parting Letter. I confess I am sorry it is so large, lest it prove tedious, and seldome read, and thereby I lose both my end and labour; and yet withal I am sorry it is no larger, seeing I can't Preach my Farewel Sermon amongst you, the substance of which is not at all in this Letter. Such as it is you are welcome to it: read it (I pray) together and alone, and that frequently, seriously and impartially; communicate it to the men and women of the Congregation as you have opportunity. The plainness of its dress I take for granted will never offend you; for I only now write to you, just as I used to Preach to you, and Talk with you. It is the Market Language that must save Souls. You stand more in need of a skilful and faithful Physician than an Oratorical one. There are some mispointings and small Errata's in the writing. (I writing badly my self got others

Postscript.

to Transcribe it) which I beg you would excuse and mend; for I am not at leisure through manifold distracting occasions to attend it. I am not concerned at the many faults I foresee, & could name that very many persons will find in & with this Letter. Its enough to me that Uprightness hath boldness, & a good man is satisfied from himself. Many more things I would have said, but for some Reasons leave them to some better opportunity. If God get any glory, and you good by this Friendly Letter, I have enough; if it falls out otherwise I can't help it, there is but so much labour lost to the many Months and Tears before. The Lord renew you in the Spirit of your Minds. The Lord keep you from Hypocrisie and Apostacy, and heal all those Miscarriages that I see growing on the face of Limerick; but can't (to the great grief of my heart) help, by reason of my present circumstances. The Lord be with you all, Amen.

This is the Prayer of him for you who once was your Minister, and still remains the Lords Witness either for you or against you.